

Religious Intelligence

"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

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[From the Missionary Herald for Jan.]

SYRIA.

Soon after the arrival of Messrs. Bird and Whiting at Beyroot from Malta, the Maronite priests took occasion to announce to the congregation, "that the Bible men, that is (said they) the followers of the devil" had again made their appearance, and enjoined it upon their people to hold no intercourse with them. The orthodox, or proper Greeks, however, continued as friendly as ever. In a letter dated May 31st, Messrs. B. and W. say:

The word of God during our absence has not been bound. There are individuals in whose hearts it has evidently been taking deeper and deeper root, and in whose lives fruits of holiness appear every day. The state of the persecuted Asand, is still uncertain. Some believe him to be actually dead; but the greater part believe that he is only reported so by the patriarch, the better to serve his purposes.

In a subsequent letter, dated July 29th, it is mentioned that some of those who had been particularly friendly to the missionaries, before their departure from Beyroot, and seemed to have been brought in some good measure to understand the truth and feel its influence, and had manifested much zeal and boldness in maintaining it against the errors and absurdities of the priests, have recently given reason to fear that they never experienced the power of the gospel to purify the heart and reform the conduct.

ARMENIA.

The latest intelligence from this mission is in a letter dated at Tiflis, in Georgia, August 4th, from Messrs. Smith and Dwight.

Journey from Erzerroom to Tiflis.

Between Erzerroom and Kars we passed very large numbers of Armenians, emigrating to Russia. Their furniture was conveyed in carts drawn by oxen, while they themselves, not excepting women and children, travelled for the most part on foot. In general they appeared wretchedly poor, and no doubt they will suffer very much, for a year or two, from a want of the necessities of life. They are most of them going to settle in the vicinity of Achalsikha. From all that we could learn, we suppose that, at least, 40,000 souls have left the pashalic of Erzerroom alone.

Tiflis is only about one day's journey beyond

the limits of ancient Armenia, in this direction; and at this moment, the largest part of its population are Armenians. Besides, a very considerable part of the population of the whole of Georgia and the adjacent Russian provinces are also Armenians, and this number, as we have stated, has been recently very much increased by emigration from Turkey. By coming here we have an opportunity of witnessing the character of Armenians, when formed under another government than that of Turkey. We may also form an opinion as to the treatment missionaries among the Armenians would probably receive from the Russian government; while, at the same time, we shall be able to learn much more accurately than we could otherwise have done, the character, condition, &c. of the mountain tribes of Georgia, mentioned in our instructions; and also the progress and influence of the German colonies in these parts. Tiflis is a very important place for trade, and it is likely to become much more so in future years. Its present population is between 30,000 and 40,000, and probably 25,000 of these are Armenians.

There is a German colony in the immediate vicinity of Tiflis, and several others at a little distance. The Germans are cultivators of the soil, and as far as we can learn, are doing very well. In each colony a church is erected at the expense of the Russian government and a pastor is procured from Basle, who also is supported by government. We have had considerable intercourse with the Rev. Mr. Saltet, pastor of the church at Tiflis, and he appears like a truly good man. On the last Sabbath we attended his public exercise, and it was truly delightful to visit once more the house of God, and listen to the proclamation of the Gospel although the services were to us in an unknown tongue. Nothing has so strongly reminded us of home, as to see the assembling of this congregation at the ringing of a bell. Each individual came in a neat and tidy dress, with a psalm-book in his hand, and throughout the exercises there was a respectful and serious attention. It cannot but be regarded as a peculiar providence, that these people were induced to leave their native land, and come to this distance, and settle down among nations in many respects uncivilized and barbarous; and their influence cannot fail to be salutary, bringing with them, as they do, the arts of civilization and the privileges of religion. It is our intention to leave here for Schusha in a day or two and thence to go to Erivan and Eitchmilazin.

CALCUTTA.

ENGLISH BAPTIST MISSIONARY SOCIETY.

Mr. George Pearce, who resides at a village near this city, has lately forwarded to the Society a letter, which contains much interesting information, with extracts from his journal, &c. It is dated Chittapore, April 10, 1830.

EXTRACT.

About 50 miles from Calcutta to the south, there is a village called Kharee. Three or four months ago, some of the inhabitants of this place visited Luckautipoor, another village nearer us, where some of our recent converts reside. By intercourse with these native Christians, the Kharee people learnt something of Christianity, and became considerably impressed with what they had learnt, so much so that on their return to their own village, they determined to abandon caste and avow themselves Christians. After doing this, they felt desirous of becoming acquainted with the missionaries in Calcutta, and soon afterwards accompanied the Luckautipoor brethren on a visit to this city, where, so long as they remained, they regularly attended Christian worship conducted by brother W. H. Pearce. Thus commenced our acquaintance with this people, and you will be delighted to hear what it has come to. We have now in that village about forty persons, men, women, and children, who are, I trust, forever lost to Hindooism. They are out of caste, having voluntarily relinquished it. They now no longer rank as idolaters, for they have demolished and thrown away their idols. They are now no longer under brahminical influence, but they are, (I cannot say with certainty, genuine Christians, though of some I dare not say the contrary,) professedly Christians. They observe the Lord's-day, they meet together for singing hymns, reading the Scriptures, and prayer, and they are some of them desiring baptism. I wish to put no coloring on this subject, but represent it as it really appears. A few of these people seem to be seeking salvation, and afford us pleasing hopes. Others that are united with them have in all probability been induced to join through the influence of family connexions. Be that as it may, we conceive that in them all there is occasion for us greatly to rejoice. They are now brought under the blessed influence of evangelical instructions, while, as I said before, they are in a great measure delivered from Hindooism.

Besides the immense population around us, in the spirit of inquiry that has recently manifested itself so widely in the country adjacent, there is a loud call for labor. I am grieved to hear that it is difficult to find persons to come to India. What can be the cause of this? Animated with the hope of worldly gain, hundreds of adventurers come from Great Britain to Calcutta every year, and with cheerfulness face all the dangers that are supposed to exist, in this distant and fervid clime. And shall the disciples of Christ have less enterprize, and zeal, and courage, than the votaries of the world? Tell it not in Gath, publish it not in

the streets of Askelon, lest the daughters of the uncircumcised rejoice. It has gladdened our hearts to hear of the liberality of Christians at home, but what is money without missionaries? May the Christian church, therefore, fill up what is behind in this respect. May many a suitable person offer himself a willing sacrifice to this glorious work, saying, Here am I: send me.

You will be delighted to hear that on Friday last, the Circular Road Chapel, and the Union Chapel congregations united together for solemn and fervent prayer to God for his blessing on our churches here, and the labors of missionaries among the heathen. We felt that the presence of God was with us. We had a meeting of a similar kind in the beginning of last year, and it has been remarked that for some time past no year has been so distinguished for the success of the gospel among the heathen as that was. Exclusive of Mr. Robinson, the Society's Missionaries baptized more than twenty natives, while the Independent brethren admitted to church fellowship a greater number. *Miss. Herald.*

From Foreign Magazines.

Swedish Missionary Society.—"Under the protection of the King, on the 15th of February, 1829, this Society was established at Gottenburg. That day was chosen, because on the 15th of February, 829, Ansgar, the first Missionary of Scandinavia, departed from his labors; and thus for Ten Centuries, the glad tidings of the Gospel had resounded on the shores of the North."

Madagascar.—The translation of the New Testament into the Madagasse language has been completed, and 3000 copies have been printed. The number of scholars in the Mission Schools is 2630. The present queen is less favorable to the Mission than king Radama, but more favorable than she was formerly.

Bagdad.—Rev. Mr. Groves, English missionary, and Mr. Pfander, German missionary from Shusha, have commenced a mission at Bagdad, with more encouraging prospects than was anticipated.

The Christian population of Bagdad appears to be about 2000: of whom 700 are Armenian, the rest Roman Catholic. The Jews are from 8000 to 10,000; the rest are Mahomedans.—About 80,000 for the entire population is, probably, not far from the truth.

April 13.—There does not appear to be all that bigotry among the Roman Catholics which I had anticipated. Almost all the Roman Catholic Armenians have called on us, and apparently in a very friendly spirit. In fact, we daily perceive that opportunities of preaching the Gospel are most abundant, in friendly conversational interviews with these people; but the barrier of the language still remains a formidable obstacle; however, the Lord's goodness in giving us our dear brother Pfander greatly relieves our difficulties, and enables us to undertake much which we otherwise could not.

April 19.—The school was opened to-day with 43 boys and 2 girls, as many as we shall well know how to manage.

Russia.—There is an increasing demand for the Bible, and zeal in circulating it. One poor man procured 20 Testaments for distribution, and spoke for 100 more, which, he said, would soon be called for.

South Africa.—The Moravian missionaries continue to labor with their usual zeal and patience. The number of natives connected with their settlements is increasing. Some instances of conversion and admission to the church have made a powerful impression on the minds of the natives.

MISCELLANEOUS.

EXTRACTS FROM THE JOURNAL OF REV. C. S. STEWART.

[Concluded from p. 532.]

A SABBATH AT THE SANDWICH ISLANDS.

On Friday Oct. 2d, the Vincennes arrived at Byron's Bay in Hawaii, the largest of the Sandwich Islands, and Mr. S. had the satisfaction of meeting there with Mr. Goodrich, the American Missionary, stationed on that part of the island. The Vincennes remained in the bay, till after the Sabbath, and an opportunity was thus presented to the officers to attend divine service on shore with the natives. Mr. S. thus describes the interesting scene.

At an early hour of the morning, even before we had taken our breakfast on board ship, a single person here and there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves, fringing the bay on the east, or descending from the hills and ravine and on the north, towards the Chapel: and by degrees their numbers increased, till in a short time every path along the beach and over the uplands presented an almost uninterrupted procession of both sexes and of every age, all pressing to the house of God. So few canoes were round the ship yesterday and the landing place had been so little thronged as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now such multitudes were seen gathering from various directions, that the exclamation, "what crowds of people, what crowds of people!" was heard from the quarter-deck to the fore-castle.

Even to myself it was a sight of surprise: surprise not at the magnitude of the population, but that the object for which they were evidently assembling should bring together so great a multitude. And as my thoughts re-echoed the words "what crowds of people!" remembrances and affections of deep power came over me, and the silent musings of my heart were "what a change—what a happy change!"—When at this very place, only four years ago, the known wishes and example of chiefs of high authority—the daily persuasion of teachers, added to motives of curiosity and novelty, could scarce induce a hundred of the inhabit-

ants to give an irregular, careless and impatient attendance on the services of the Sanctuary. But now,

Like mountain torrents pouring to the main,
From every glen a living stream came forth—
From every hill in crowds they hastened down,
To worship Him, who deigns in humblest fane,
On wildest shore, to meet the upright in heart.

The scene, as looked on in the stillness of a brightly gleaming Sabbath morning from our ship, was well calculated with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own public worship should allow us to go on shore. Mr. Goodrich had apprised us, that he had found it expedient to hold the services of the Sabbath, usually attended at all the other stations at 9 o'clock in the morning, and at 4 in the afternoon, both in the forepart of the day, that all might have the benefit of two sermons, and still reach their abodes before nightfall.—For,

"Numbers dwelt remote,
And first must traverse many a weary mile,
To reach the altar of the God they love."

And it was arranged that on this occasion the second service should be postponed till about the time the officers should be at liberty to leave the ship. It was near 12 o'clock, when we went on shore, the Captain and 1st Lieut., the Purser, Surgeon, several of the Midshipmen and myself. Though the services had commenced when we landed, large numbers were seen circling the doors without, but as we afterwards found, only from the impracticability of obtaining places within. The house is an immense structure, capable of containing many thousands, every part of which was filled, except a small area in front of the pulpit, where seats were reserved for us, and to which we made our way in slow and tedious procession, from the difficulty of finding a spot to place even our footsteps without treading on limbs of the people seated on their feet as closely almost as they could be stowed.

As we entered, Mr. G. paused in his sermon till we should be seated. I ascended the pulpit beside him, from which I had a full view of the congregation. The suspense of attention in the people was only of momentary duration, notwithstanding the entire novelty to them of the laced coats, cocked hats, and other appendages of naval uniform. I can scarce describe the emotions experienced, in glancing an eye over the immense number, seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more than 9,000 square feet. The sight was most striking, and soon became not only to myself but to some of my fellow officers, deeply affecting.

I have seen many worshipping assemblies, and of every variety of character, from those formed of the high and the princely, with a splendor and pageantry of train befitting the magnificence of the Cathedrals in which they bowed:—to the humblest "two or three" who ever came together at a place "where prayer is wont to be made." I have listened with delighted attention to some of the highest eloquence, the pulpits of America and England of the

present day can boast, and have watched with sympathetic excitement the effect produced by it, till all who heard were wrapt into an enthusiasm of high toned feeling at the sublimity of the theme presented. I have seen tears of conviction and of penitence flow freely even to the seeming breaking of the heart, under the sterner truths of the word of God: and not unfrequently too, have witnessed, as the annunciation of "Peace—be of good cheer, thy sins are forgiven thee" has fallen on the soul, smiles of hope and joy, such as would adorn an angel's brow, rapidly take their place. But it was left for a worshipping assembly at Hilo, the most obscure corner of these remote islands, to excite the liveliest emotions ever experienced, and leave the deepest impressions in my breast, of the extent and unsearchable riches of the Gospel, which were never known before. The depth of the impression arose from the irresistible conviction that the "*Spirit of God*" was there—it could have been nothing else. With the exception of the inferior chiefs having charge of the district, and their dependants—of two or three native members of the Church and of the mission family, scarce one of the whole multitude was in other than the native dress—the *maro*—the *kibee* and the simple *tapa* of their primitive state. In this respect, and in the attitude of sitting, the assembly was purely pagan, totally unlike those of the Society islands already described—as unlike as to one at home. But the breathless silence, the eager attention, the half suppressed sigh, the tear, the various feeling, sad, peaceful, joyous—discoverable in the faces of many—all spoke the presence of an invisible but omnipotent power, the power that can alone melt and renew the heart of man, even as it alone first brought it into existence.

From the thousands present, I might select many individuals whose appearance was such as to stamp these impressions indelibly on my heart. The aspect of one at least I can never forget: and will attempt to describe. It was a diminutive old woman, shrivelled by age till little more of her figure, with an appearance of health, was left, than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression, which, in connexion with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black *tapa*, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, besides which she was sitting, with her head inclined upwards and her eyes fixed upon the preacher. There was not only a seriousness, but a deep pensiveness in her whole aspect that rivetted my attention: and as Mr. G. proceeded in his discourse, a tear was seen occasionally to start in her eye, and more than one made their way down her deeply wrinkled cheeks upon her mantle. I had not in my long absence, so entirely forgotten the native language, as not to understand much that was said. After some time this sentence was uttered, "We are all sinners—but we have a God and Saviour who will forgive us our sins if we ask it of him. It is our duty to pray for this to God—and he hears the pray-

ers of all who approach him in sincerity."—And I happened at the moment to look again upon this object—her attitude and aspect was the same, except that her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and as she did so a bright and peaceful smile spread over every feature—tears gushed rapidly from her eyes, and she hid her face in the folds of her garment. Could I be deceived in the interpretation of this case? Could I be mistaken in the causes and the nature of those varied emotions under the circumstances under which they were beheld; and in one, of whom I had never heard, and whom I had never before seen? No, I could not: and if so—what is the language they speak? They plainly say that this poor woman, grown grey in the ignorance and varied degradation of heathenism, by "the lamp let down from Heaven" sees herself to be a sinner, and is oppressed to sadness and to sighing under a sense of her guilt. But she hears of pardon and salvation freely given to all who will freely receive—hears of the glorious liberty of the Gospel and of all the rich privileges it confers even to high access and intimate communion with the Father of Spirits: hears and believes, and sinks before her God, in tears of gratitude and of joy!

The simple appearance and every deportment of that obscure congregation whom I had once known and at no remote period, only as a set of rude, licentious and wild pagans, did more to rivet the conviction of the divine origin of the Bible and of the holy influences by which it is accompanied to the hearts of man, than all the arguments and apologies and defences of Christianity I ever read.

Towards evening, my friend S——, and myself went again on shore, and remained till late, learning from our missionary friends the most gratifying intelligence, in corroboration of the opinion formed in the morning of the state of the people. An entire moral reformation has taken place in the vicinity of this station. Though latest established and long far behind others in success and interest, it bids fair now to be not a whit behind the very chiefest in its moral and religious achievements.—Instruction of every kind is eagerly and universally sought: and not less than 10,000 people were assembled only last week at an examination of schools. The Mission House is daily crowded with earnest inquirers in every right way; evil customs and atrocious vices are abandoned; a strict outward conformity to good morals observed, and numbers, it is hoped and confidently believed, have yielded and are yielding themselves to the sweet charities and pure affections of genuine piety. From many an humble dwelling, now

"is daily heard
The voice of prayer and praise to Jacob's God
And many a heart in secret heaves the sigh
To him who hears well pleased the sigh contrite."
Even in the hut of the child murderer,

"the father with his offspring dear
Now bends the knee to God and humbly asks
That He would bless them with a parent's love—
With heavenly manna feed their hungry souls
And on their hearts, as Hermon's dew descend."
[N. Y. Obs.

INTERCESSION FOR MINISTERS.

"Mr. afterwards Dr. Stephen West, had entered the ministry, and settled in Stockbridge, while yet a stranger to experimental religion. Like other learned men, who are trusting to their own righteousness, he had labored to accommodate his theology and his preaching to his own standard of personal religion. Two pious females, members of this church, who had often lamented their want of spiritual instruction and benefit from the ministry of their pastor, at length agreed to meet, once a week, to pray for him. Amidst many discouragements, they continued their united supplications for their pastor to the Hearer and Answerer of prayer; but, as they afterwards remarked, they were never both discouraged at the same time. On leaving the house of God, one would say, 'We have had no food to-day.'—The other's answer was usually in words of encouragement: 'God is able to do for us all that we ask: let us continue our meetings for prayer.' At length their prayers were heard; there was a sudden and remarkable change in the preaching of their pastor. They met as usual at the close of worship. 'What is this?' said one. 'God is the hearer of prayer,' answered the other. The means by which this change was effected remain to be detailed.—Mr. West and Mr. Hopkins were in the habit of meeting frequently, for the purpose of discussing their different views of divine truth. At those meetings, it was Mr. Hopkins' practice to allow Mr. West to state his views and to exhaust his arguments, before attempting a reply; and then, in the kindest and clearest manner, to show their repugnance to the word of God. On one of these interviews, Mr. West, who had been walking the room in great agitation, turned to Mr. Hopkins, and said, 'Only reconcile divine sovereignty with man's agency, and I will give up my sentiments, and embrace yours.' 'And cannot you reconcile them, Mr. West?' 'No,' said he, 'I cannot.' 'Well,' said Dr. Hopkins, with great mildness and sincerity, 'I have to your conviction proved that God is a sovereign, and you are conscious that man is a free agent; now, therefore if you cannot reconcile God's sovereignty with man's agency, you must be damned. Nor was the appeal in vain. The words, 'I must reconcile divine sovereignty with man's agency, or be damned,' continued day and night to dwell upon his mind. Conviction that he was a stranger to godliness, and a blind leader of the blind, fastened upon him. With great fearfulness and misgiving of heart, he continued to preach; but he preached practically, and according to that view of divine truth which then occupied his own mind; and although to himself the way appeared dark, it was that sermon which he first preached after his mind was awakened, which filled the hearts of those praying females with gratitude and joy. So true it is, that the experience of Christians is a common experience: that although in the case of Mr. West, all was, in his own view, darkness, yet he could not preach according to the views of truth which he then entertained, without carrying conviction to the pious mind that a

great and essential change had commenced in his own heart."—*Life of Hopkins.*

A CHILD OF PLEASURE CONVERTED, THE INSTRUMENT OF THREE REVIVALS.

[The following is selected from an interesting account of a revival in the state of New-York, which resulted in the hopeful conversion of more than one hundred souls. Furnished by a clergyman.]

The first hopeful convert in this revival was a young lady from abroad, at that time visiting her friends in this place. She had been religiously educated, and moved in circles of the first respectability; in the things of this world affluent—her natural constitution cheerful—in the bloom of health, and morning of life—in her manners amiable, but in her heart an enemy to God. Fearless and proudly she went with Israel to the courts of the Lord; there her attention was arrested to the concerns of her soul. From an unseen hand an arrow of distress was lodged in her heart; her soul was filled with anguish, and her eyes with grief. She returned with her friends, weeping for her sins, and saying, *Christians, pray for me.* She wore out her sleepless nights and gloomy days, until, like Mary, she bowed at Jesus' feet, and was forgiven; she really appeared like one converted, and became as a little child; she went to work for the Lord without delay, calling on her associates to repent, and flee from the wrath to come; with uncommon ardor, and unshaken confidence in the Bible, she prayed much, and with others; God heard her prayers. At this time, a sceptical brother, hearing that his dear sister was frightened with religion, came after her. She pleaded to stay longer, that she might enjoy the revival, and the society of a pious sister whom she was visiting; but, no, she must go home, where there was no religious fanaticism, and join her old circle of gay companions, and become *herself again.* She returned with her brother, but his object was defeated, his hopes blasted. On her arrival at home she immediately commenced visiting the sisters of the church, and praying with them, for there was a church in that place, but in a very low state. The night had been long and dark, and their minister had just left them; she soon succeeded in persuading a number of females to commence a prayer meeting to pray for a revival, when the Spirit of the Lord descended in power. The great Shepherd sent them a faithful minister, and I have been credibly informed, that as many as eighty, some time ago, had united with the church as the fruits of the revival. Among these was the subject of this narrative, with many of her old circle of youthful associates. We have recently heard of a revival in another direction from us, which was evidently commenced in something the same way. Several young people, in a place about three miles from this, were first awakened by a visit with some of their converted friends from this society, and have since united with the church in that place, where there are now very encouraging prospects of a revival.

Am. Pastor's Jour.

DR. BEECHER ON CATHOLICISM.

LECTURE FOURTH.—ROMANS V. I.—*Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

Subject Justification by Faith. Defining the term *Justification*, the lecturer exhibited the doctrine of justification by works as held by the Catholic Church, and the doctrine of justification of faith as held by Evangelical Protestants. He then proceeded to give his reasons, for rejecting the Catholic doctrine of justification in part by works:

1. The principle assumed in this doctrine is a natural impossibility. Obedience to be meritorious must be absolutely perfect; no man can pretend that he has never in a single instance, in thought, word, or deed, swerved from the rule of perfect obedience to the law of God; and consequently no human obedience can be really meritorious, being always more or less imperfect: not even Omnipotence is competent to make that perfect, which is, and must be, at the same time essentially imperfect.

2. The merit of good works is superfluous, it being admitted by the Catholics and Protestants, that the merits of Christ are sufficient and more than sufficient to save the world. 3. The doctrine of the merit of good works is, and always has been, to the great mass of mankind, a pretext for neglecting the Gospel and living in irreligion. Outward good works are not and cannot be the fulfilling of the law, love being the only vital principle of true obedience; they are no certain evidence of inward faith and true holiness; and the doctrine of justification by the merit of such works is the prostration of law and all moral government. It supposes that good deeds may balance bad deeds; one truth may balance one falsehood; one day of temperance, one day of intemperance; one day of peace, one day of quarrelling, &c. On this principle, we might anticipate accounts at the day of judgment, like the following:

A. B. Dr. to 2,500 falsehoods.
Contra Cr. to 2,600 truths.
Balance, 100 deeds of merit.

C. D. to days of intemperance *per annum* as 150 to 365, balance of merit, 15 days of temperance; a liberal allowance for some men.—The hearers might well suppose this too ludicrous and absurd for the pulpit: how then would it appear before the throne of God, during the solemnities of the judgment? and are not many resting their hopes of salvation on a principle so absurd? a principle so essentially dishonest, that were any man to act upon it in his dealings with his fellow men, he would be scouted from all respectable society.—The inefficacy of outward good works to sanctify the heart are a proof of their inefficacy to justify;—and they are expressly rejected in Scripture as the ground of justification: numerous passages were quoted to prove this.—Finally the invariable bad tendency of the doctrine of justification by the merit of good works, is proof of its fallacy. All the demoralizing forms of religion, with which the world has ever been infested, have rested on this basis—hence the pilgrimages, sacrifices, fastings, penances of Paganism,

Mahomedanism, and Popery. On this side have always been found the enemies of freedom, the persecutors and torturers of the pious, the advocates of the divine rights of kings, the encouragers of ignorance and licentiousness among the people; while the Protestants, the Puritans, have been the uniform defenders of liberty, the enemies of tyranny, and the friends of education and moral improvement. These positions were established by appeals to history; and the effect of the Papal doctrine was illustrated by reading some appropriate extracts from Lady Morgan's Italy. The Lecturer concluded by some inferences, and an affectionate exhortation to his hearers to seek salvation in the only way in which it could be obtained, that is, by repentance and faith in Christ. The Lecture was an unbroken chain of close reasoning, and our sketch gives but a very imperfect idea of it.

Dr. Beecher announced as his next subject, THE REPUBLICAN TENDENCIES OF THE BIBLE. As this is an unexplored and most fertile field, we may venture to predict that it will furnish materials for more than one Lecture, not exceeded in interest by any thing which has gone before. *Rec.*

PROTESTANTS IN FRANCE.

Translated from the "Archives du Christianisme," for September, by the New York Observer. *

A new era has commenced for France in general and for Protestant France in particular; new hopes are presented to our churches, new duties are imposed upon them. The Roman Catholic religion is still that of the majority of the French, if we are to credit the new Charter; but what will be in half a century, the religion of a majority of the French? Will the declaration in the new article (6th) remain long true. We know not, and it is not what ought to occupy us at this time; our own position, and our own duties as disciples of Jesus Christ, at present command all our attention. The revolution which has just occurred, has placed religious liberty among realities. It opens a wide door for evangelical preaching in all our towns, in all our villages; the ill-will of a mayor or procurator of the king, will no longer suffice to dissolve religious assemblies, or to cause tribunals to pass condemnation on inoffensive men, guilty of having met together in numbers exceeding twenty, to read the Bible and to sing the praises of God. No longer shall a priest aided by law and supported by civil authority, attempt to dissolve meetings for worship which belong not in his church. Wherever auditors shall be found, the Gospel can be publicly and freely proclaimed—the Bible distributed without restraint, among Catholics as among Protestants—primary instruction no longer opposed. Grand obstacles to the progress, of the Gospel are thus overthrown; the point is now for the evangelical church to profit by this position of things, with fidelity and zeal, as well as with prudence and charity; the barrier which shut the entrance to the field is broken down; the duty now is to till, to sow, to water, and to beg the increase of God, who alone can give it.

INFIDELITY VS. ORTHODOXY.—Ridicule and misrepresentation have for a long time been the only effective weapons against Evangelical principles. Argument has ceased; and now in almost every fashionable party, in the corners of the streets, in stage-coaches and public houses, and especially in theaters, grog-shops and gaming-houses, the Orthodox are held up as the theme of unsparing ridicule and reproach. Their doctrines and their characters are grossly misrepresented; and fools laugh at their own caricatures, which they exhibit as the portraits of their neighbors. Even in works of serious controversy, it is very seldom that a doctrine of Orthodoxy is directly and fairly met, but almost always some distortion or perversion or supposed consequence of the doctrine is brought up as the object of refutation. To such an extent is this practice carried, that Orthodox men are not unfrequently astonished at the entire ignorance, which some of their most respectable opponents manifest, in respect to the nature of their faith. Need we add here the long list of vile and groundless slanders, which represent the Orthodox as the enemies of their country, the foes of civil and religious freedom; slanders which carry their own refutation with them and yet are reiterated and reiterated with the confidence of inspiration? Now this state of things cannot last always. Ridicule is powerful against vice, but its attritions only serve to make virtue shine the brighter. Misrepresentation and falsehood may answer their purpose for a day; but when once detected, men of integrity will surely sympathize with the injured party; and a religious cause can be promoted by none but men of integrity. *Bos. Rec.*

WINES PROPER vs. WINE GROGS.

Mr. C. S. Rafinesque, a gentleman whose name has long been familiar to students of Natural History, has just published in a 12mo pamphlet of 64 pages, the *American Manual of the Grape Vine, and the Art of making Wine, &c.*

Mr. Rafinesque's motto is, *Let every farmer drink his own wine.* The following scraps are from his pamphlet.

Temperance does not consist in abstaining from wine, but in using with moderation, and with water, none but the good and mild. The Temperance Societies lately established with us, have done a great deal of good in checking the vile habit of drinking spirituous liquors, but have done wrong in proscribing such wines;* they ought merely to proscribe the vile trash called *Port* and *Madeira*, which are not *Wines*, but impure brandy mixtures or *Wine Grogs*! and encourage the importation and cultivation of mild healthy wines for substitutes. Christians and Jews can never abstain altogether from wine like the Mahometans, since is is needful in some of their religious rites.

Comparative drunkenness where Wines are scarce or plenty.

This disease (*Oinomania*, or craving for wine)

* All temperance societies of which we have heard, have confined their condition and pledge to *ardent spirits*.—*Ed.*

is rare in wine countries, not one in 500 becoming drunkards there, as they are despised and hooted; while in countries where wines are scarce, England, Sweden, Russia, and the United States, five at least in 100 become drunkards, and get beastly drunk on strong liquors and strong wines, rum, brandy, whiskey, Port and Madeira, without being despised as they ought, drunkenness being rather considered as a bad habit or infirmity, than a moral disease or shameful vice!

Best cure.—The best cures for drunkenness are abstinence, mild and cooling drinks, bathing and emetics, besides moral restraint, religious feeling, and public opinion. *There would be no more drunkards, if they were all despised and avoided by men and women! or put into hospitals as sick, insane, or vicious, and criminal.*

Brandy and Wine.—A very pernicious custom consists in adding brandy to weak wines; brandy thus added never amalgamates well, decomposes the wine by a slow process, and changes the wine into bad grog!

Sugar is seldom added to weak wines in Europe, because it is too dear; while brandy is added because it is cheap. We may easily avoid this error in America, where the reverse happens. In Spain, they often add the brandy to the Must, this makes Sherry tolerable. In Port, Madeira, &c. the brandy is added after fermentation, and thus they become *WINE GROGS*!

Proper uses of Alcohol.

Alcohol is a violent poison taken in any quantity; it burns and corrodes the stomach like aqua fortis; but externally it is a good stimulant and strengthening tonic. It is, however, much used in medicine and the arts, being a powerful solvent of many substances, resins, oils, &c. With it are made medical tinctures, elixirs, sweet scented essences, lotions, varnishes, cordials, &c.

The best use of alcohol is for economical fuel to heat and cook in tin vessels.

Cordials.—It is saturated with sugar to make cordials and thus rendered milder and luscious; but yet the alcoholic cordials are pernicious, even in small doses, and pure good wines are by far the better for all the purposes of cordials.

Madeira Wine.

A capital mistake was the attempt to make Madeira wine in America, instead of American wine.* Our climate and soil being neither dry nor volcanic as in Madeira, could never produce similar wine, even if we had the *Vitonia* or Madeira Grape, and knew how to cultivate it and manage the wine. Besides Madeira, although a fashionable and costly wine, is bad, unhealthy, and not worthy of our attention. The same with Port wine.

It is reported that Mr. Brougham, the new Lord Chancellor, "has made to the Archbishop of Canterbury an intimation, that it is his wish to bestow the livings which fall to him upon the most deserving and hard-working of the Clergy."

The chamber of deputies of France have agreed by 211 votes to 71, to take into pay the Jewish ministers of worship.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 29, 1831.

DISTRIBUTION OF TRACTS.

We have been directed to an attack in one of the papers in this city, on the distribution and the distributors of religious Tracts. For the reputation of morality and decorum in N. Haven, we are pained that a paper so extensively read in this state and city, should give place to an article whose single object is a profane sneering at religious things and the personal insult of worthy citizens. It will be found by a recurrence back, we think, that we have always studiously disregarded those attacks on the good objects which our paper is endeavoring to promote, in which the main design we could detect, was to *provoke a retort*. Such articles, in our opinion, it is best to leave to the silent judgment and silent rebuke of sensible and well-bred minds. It will be found also, we trust, that wherever we have discovered only a *misguided* opposition, proceeding from error and misinformation, we have been as careful to meet it, and have endeavored as kindly as possible to remove the cause. It is not difficult to discover between the two cases. It is not difficult to tell from an opposer's style, whether he is complaining or reviling—whether he is expostulating with you, (as some troubled consciences do,) about the *right* of presenting him a Bible, testament or tract, or whether his object is malicious abuse. It has not been found very difficult, ever, to persuade the first, that the friends of morality and piety offered no encroachment on their rights, or that they actually practised courtesy, in their rounds of kindness. While the latter are accustomed to sneer at your attempt, and proceed to fresh means of insult.

The way to correct the injury arising from these wanton aspersions and perversions, if indeed they injure any body but the authors, is for christians and the friends of virtue generally, boldly but cautiously to confront them wherever they find them. It cannot be done by public retort, if for no other reason than that the calumny and the correction do not go to the same ears. We are publishing weekly, and from year to year, the means of confounding all opposition to truth and good morals, so wanton, unprovoked and unfounded. The Tract distribution is going on in all our cities, where there is a care for the happiness of families and individuals, or a love for their souls. The results have placed them high among the monitory means of correcting vice and sin, and high in the regard of all good citizens. They have met with opposition—and have overcome opposition—often by winning the friendship of the very opposers themselves.

It is a fact—and none the less a fact because it is denied, for the proof is within the access of any body—that the Tract Society and its issues are *not* sectarian. Every precaution has been taken, that the concerted efforts of gentlemen gathered from different sects could devise, to prevent its being sectarian. The Directors are chosen studiously from five different denominations. The Tracts themselves have been written by men of different denominations. They are submitted before publication to the supervision of a committee chosen from different denominations. And they are distributed by christians of different denominations. These facts are notorious. They are daily admitted by the public journals which are the organs of those different sects, and whose admissions, therefore, may be taken as the sentiment of those sects. They are *denied* by those who do not wish to see them

proved, and who would deny them none the less if they believed them true.

SUMMERFIELD AND THE AMERICAN TRACT SOCIETY.

"The last act of the lamented Summerfield's life was the part which he took, in the organization of the American Tract Society. In the formation of that institution, it was for some time a doubtful question with many wise and good men, whether a union of christians belonging to denominations which differ on some points of discipline and of doctrine, could be formed for the publication and distribution of religious tracts. It was agreed that such a union was in the highest degree desirable,—desirable as tending to allay the jealousies, and soften the asperities of sectarian zeal, and to make christians conscious that the points in which they agree with their brethren, are more numerous and more important than their points of disagreement;—desirable as presenting a bolder and stronger front against the adversaries, whose policy is to divide, and thus to paralyze the church of God....On the question whether a union so desirable was practicable, many benevolent and christian minds consulted long and prayerfully. Among these was Summerfield. He appreciated the desirableness of the object; he expressed his strong conviction that the union contemplated was practicable; and he entered fully and ardently into the measures which were adopted for its accomplishment. His last public effort was his thrilling address at the first meeting of the American Tract Society. It was a beautiful close to the ministry of one who had been so widely useful and so dearly beloved, and whose spirit had always been so free from the bitterness of party feeling, and the narrowness of party policy. None who were present, will forget the effect upon the feelings of that great assembly, when he stood, his frame as it were just sinking into the grave, and with a voice weakened by the touch of death, gave utterance to the triumphant emotions of a soul already redolent of heaven."

Review of Summerfield's Memoirs.

EDUCATION SOCIETY.

At a quarterly meeting of the Directors of the Connecticut Branch of the American Education Society, held in Hartford at the close of last month, an appropriation was made of \$1180 to sixty-one beneficiaries, most of whom are connected with Yale College. This amount exceeded the sum in the Treasury by \$224, there being but \$956 in hand to meet this quarterly appropriation. For this deficit the Directors are compelled to draw on the Parent Society, already struggling under the responsibilities which it has assumed for the cause of the Redeemer's Church.

It ought not to be said that the Connecticut Branch does not meet the calls within its own limits—especially when individuals and individual churches have so liberally stepped forward to encourage the education of pious students at our College, by discharging the expenses which the society's appropriation cannot cover. We mentioned in November last, that a few churches and individuals in Connecticut, had liberally assumed the cost of tuition of 25 or 30 pious students who entered in September—doing for the present class, what Mr. Tappan is doing for the indigent pious students of the two preceding. It is hoped and presumed that the same will be done for the next class—and the next succeeding. This spirit is creditable, if carried out into action. The call is pressing—the demand for men great. They who have undertaken this occasional liberality, should not be "weary in well doing," and forget the general and stated contribution. "One good turn," he it remembered, "deserves ANOTHER!" Those who have not, must not complain if blame is laid at their door, for neglecting the society, which, above any other, and at the least expense, in our opinion, is preparing aid for the Church of Christ in its

present "utter need." MEN—send us MEN! is the cry—and these this society is preparing.

PRAYER FOR THE INDIANS.

A correspondent of the Boston Recorder expressing himself much pleased with the brief, spirited, "business-like communication" of "A Clergyman," in the last number of the Recorder, on the subject of "petitioning Congress in behalf of the Indians," says of the duty of Christians in the matter.

What I would particularly urge upon CHRISTIANS, is that their memorials and petitions to Congress on this subject, and for the protection of the Sabbath, also, (which I hope may not be forgotten or neglected,) may be preceded, accompanied, and followed with more earnest and persevering prayer unto the eternal fountain of wisdom, of justice, and of retribution; that He will enlighten the understandings of our national counselors, to discern, and incline their hearts to adopt those wise, equitable and pacific measures, which shall be for the true honor, prosperity and happiness of this great nation, and its dependent, confiding allies; and thus avert the just vengeance of the offended heaven.

I fear, Sir, that in this, as in other Christian duties and efforts, we think too much of the means, and the efforts, and rest too much upon them; forgetting, or not sufficiently feeling, that these are *only means*, inefficacious of themselves, where the whole power is of God; and that this power is to be moved, and made effectual, by the wrestlings of Christians in their closets. These are the "judgment, mercy, and faith,"—"the weightier matters,"—which can avail; which must be done, while the lesser matters of petitioning our civil rulers ought not to be omitted. Oh, let not Christians forget from whom their help cometh,—nor neglect the means, the only means of obtaining it.

PRECATOR.

SABBATH IN ENGLAND.

The success of Christians in England in alighting, in many forms the desecration of the Sabbath, is enlivening proof that much may be done *any where* for this day, by the ordinary and popular means of addressing public opinion—if only persevered in. The efforts of good men there, do not seem to have met with so much of the ill-conceived and gratuitous opposition, which has been called forth in our country—not, we presume, because the irreligious and unprincipled in England have a better opinion of the institution, or any less contempt for the laws of God, but because they take less pains to show it.

Some of our countrymen seem to think it a part of their *republican freedom* to be free with their *irreligion*—for which indeed they have had the example of some of their betters in high places. They are, perhaps, generally, better informed than the citizens of any country, of the importance of this holy institution to the preservation of religion in the land, and are better taught in the importance of religious restraints to the peace—nay, to the long continuance of a popular government. They understand better than the people in England, that virtue and morality are the grand conservative elements of a republic, and as well as they, that the holy weekly Sabbath for worship and instruction, is the very right hand of religion in diffusing its monitory truths and maintaining its restraints. But this makes out for the Sabbath no additional claim for respect, in the hearts of irreligious and selfish men. They that fear not God, will not regard man. There seem here to be some men, not content with disregarding habitually the day which God's law and some of His people regard as holy; but they must, without provocation, sense or reason, take great pains to retard and harass the efforts of those who are endeavoring to preserve its sanctity. If they will not *help*, why, they must gratuitously display their right to speak and publish what they think, and sometimes what they do not think, on the other side,

—lest some one of their liberties should wax rusty for lack of use, or some one should suspect that they had lost them. We suspect that this method of expressing the opposition of the heart to what is good, is *American*, and belongs to the peculiar facilities here of giving it full scope. There is an unenlightened, selfish and unsocial notion among some about their *rights of conscience*, as they call them, which will induce them, when you undertake to urge a religious duty on them, to run into rank licentiousness on the other extreme—just to spit you with a show of their *republican right* to be irreligious. We read in a Boston paper not long since a well-written article, to prove, that the American Tract and Bible Societies, (we think) had no right to leave a tract or testament at the writer's door; (just the man that wanted them!) because, probably, it is not enumerated in the Bill of Rights of that Commonwealth. And Senator Johnson, in his Sabbath Mail Report, would fain forbid Congress to recognize in its legislations the existence of the moral law, because, the spirit of "all the law and the commandments," "thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself" was not to be found among the articles of the Constitution.

A writer in the London Evangelical Magazine, Rev. Herbert Smith, represents the tradesmen of England as viewing the efforts to protect the Sabbath from violation, as far from an encroachment on their liberties. They regard them as an essential favor, and have of themselves established a "Sabbath Protection Society." And as to Sunday travelling, he says of the stage proprietors of London, that there "is a general disposition expressed by them, to give up the practice." The following further notice of the reformation of public sentiment in England, in which he has been active, is from his pen.

There is a common feeling amongst many of them, which was very forcibly expressed by one, "that the Sabbath-day ought to be recognised by the public, and that any one who succeeded in stopping the said infringement of its sacred rest by the public vehicles, would confer a most essential benefit upon inholders in general, and all the people connected with their respective establishments." Since the first endeavor to call public attention to this subject at the commencement of the present year, a Brighton and Portsmouth coach, a Deal coach, and two Gloucester coaches, have discontinued their Sabbath journeys; and through the exertions of the clergy at Canterbury a diminution of coaches from Dover, Ramsgate, and Margate, is expected. And to effect the object on the Southampton and Portsmouth roads, it only requires more general co-operation and direct applications from the clergy and inhabitants of the towns through which the coaches pass, to the proprietors; as twenty-five out of thirty proprietors have signed agreements to discontinue the practice as soon as a general consent can be obtained upon the point, and measures adopted for the prevention of opposition which the circumstances might create.

I do not despair of seeing Sunday travelling very generally discontinued, and, indeed, discontinued in the country; but the pleasure coaches about the metropolis will offer the greatest obstacles.

A premium of \$50, the donation of a benevolent individual in the State of Maine, and now deposited with the Treasurer of the Pennsylvania Society for Promoting the Abolition of Slavery, &c. is offered to the author of the best treatise on the following subject: "The duties of ministers and churches of all denominations to avoid the stain of slavery, and to make the holding of slaves a barrier to communion and church membership."

Dudleyan Lecture.—The Rev. Dr. Wayland, President of Brown University, is appointed to deliver the Dudleyan Lecture in Harvard University in May next.

CATHOLICISM DEFENDED.

Bishop Fenwick vs. Dr. Beecher.

The Catholic Bishop (Fenwick) of Boston has commenced, it appears, a course of public lectures in reply to Dr. Beecher; or "in defence of *THE CHURCH*," as he says, "which a Calvinistic minister has had the temerity to attack, with the expectation—Impious hope! of destroying her." A gentleman who was present, has furnished the Boston Recorder with the following abstract of the first lecture—which it submits to the public with a hope that "they will duly appreciate Bishop F's arguments."

The Bishop remarks, of olden times, that "The Church received a dreadful shock," from a certain "wicked band," composed of Martin Luther (whom he calls "a drunken apostate Friar,") and John Calvin ("an apostate Monk.") "When they arose the Church was asleep, but at the cry of wolves she awoke, fought and defended herself and confounded these gossellers."

What she has to say of "the gossellers" of the present day, her Bishop does not declare—except that "her opposers" are represented *en masse*, to have been ever since "violators of the law, corruptors of morals, libertines," &c. But as Martin Luther and Calvin get their hard names, as we suppose, because of the "dreadful shock" which they caused the sleeping Church, it is earnestly to be hoped that Dr. Beecher and his conditors may earn, by this rule of estimation, a title to as good a name. They differ in one respect—that they do not come upon "The Church" asleep. Perhaps it is only because they are not so far off, that they are not distinguished with the proper christian epithets now; till that time comes then, they will be content to come under the above general classification.

TEXT, 2 Peter, ii. 1, 2, 3. This Epistle, he said, was written a short time previous to Peter's death at Rome; after the apparition of Christ to him, and as he was fleeing from Rome, at one of the gates of the city, who intimated to Peter that he was shortly to suffer—to this Peter refers in the Epistle. This Epistle informs the Church what she had to encounter in after times, her sufferings; and this proves that she was to be perpetuated. The Catholic Church was referred to as being continued through the faithful from the Apostles to this time. Against this Church, Atheism, Deism, Infidelity and Heresy have combined to no avail. God has sustained her—every age has seen her combating and triumphing. She is represented as an army ready for fight, as a dove, as a flock of sheep just washed—and is most terrible when prostrate, imploring victory.

It was only in defence of the Church that he appeared; as she had been wantonly attacked by a Calvinistic minister. The Catholic, was not like the Calvinist, of yesterday—but of 1800 years. Not as his, the offspring of rebellion against God and man—begun in crime, and growing from bad to worse; and containing in herself the seeds of destruction; so that perhaps—as Calvinism is fast breaking up, she may not be heard of in 50 years from this—the Catholic Church is the work of God, who has

promised to defend her—her commission can only be rightly exercised by her and her children—Calvinists have no right to expound the Scriptures.

Calvinism is confined to a few spots in the earth; while the Catholic Church is spread over all the world, under every form of government, and that in spite of all opposition.

It is this Church which a Calvinist minister has had the temerity to attack, with the expectation of destroying her. Impious hope! Let him examine her history, see the obstacles she has had to combat—and her constant victories, which ought to strike him dumb, and cause him to be silent forever. He here spoke of Christ, his Apostles, and also of the early Christians, and gave a summary of their history to the time of Constantine; said that the Devils complained of Christianity through the mouth of Idols. He then spoke of her internal troubles; the bark of Jesus Christ would have been wrecked, had not God held the helm; the children which she had nurtured tore her bosom; they were the more dangerous because unsuspected; the Church slept, whilst they matured their plans by artifice and violence; no article of faith, however clear and demonstrative, but what had been attacked; here! he spoke of the ancient heresies—no practice of the church, as praying to saints, praying for the souls of the departed, adoration of images, &c. which had not been assaulted—no opinions, however absurd, which had not been broached.

Martin Luther he called a drunken apostate Friar, Calvin an apostate monk—said that they raked up all the old heresies: the Church received a dreadful shock from this wicked band; and but that God had stayed it, it would have destroyed the Church: Her opposers had been violators of the law, corruptors of morals, libertines, &c.

It was well a separation had taken place, since now the true believers knew whom to avoid, and were in less danger of being insidiously led astray; it was the glory of the Church to flourish when persecuted, to conquer and rise by humility. He compared the Church to an ark, which floated more lightly by being disencumbered—Heresy had had the effect to purify—to teach her sons better to understand her faith and practice; and settle it more firmly, to contend for it more earnestly, and (she always contended for truth and justice) to make them more alert and vigilant. Here he spoke of the dreadful heresy of Arius, how insidiously it got a foot hold,—Martin Luther and John Calvin were fanatics. When they arose, the Church was asleep, but at the cry of wolves she awoke, fought and defended herself, and confounded these gossellers. Councils of Bishops were convened, and they settled the various doctrines, and refuted these heresies, &c. He compared heresy to a winter torrent, which soon passes away; but Catholicism to a perennial stream. He spoke of the conspiracy against the throne and altar in France. Said the Pope offered himself a ransom for his flock, and God heard him and hurled Bonaparte, like another Satan, from heaven—the Bourbons were restored, and all was peace.

For the Religious Intelligencer.

AMERICAN EDUCATION SOCIETY.

Approaching Crisis.

The following facts have been published :

1. The expenditures of the Society have exceeded the receipts *twelve thousand dollars*.
2. The Directors have decided that this sum cannot, without peril, be increased by farther advances.
3. Appropriations must be reduced, and in some cases entirely withheld, and young men must be discouraged from applying for aid, unless larger contributions are immediately obtained from the benevolent.
4. The deficiency in the funds is owing chiefly to the fact, that a larger number of young men are now applying for aid than ever before. More is given than formerly, but not enough to keep up with the increase of applications.

These facts are rendered more impressive by the following considerations :

1. At least four thousand ministers are wanted at this moment, to furnish a full supply for six denominations in the United States, besides multitudes more for other portions of the destitute population, and especially for the destitute of other lands.
2. The advocates of infidelity, of superstition and of every form of error, are combining and taking advantage of the wants of the country, to propagate their pernicious principles, to the present and everlasting detriment of thousands.
3. The American Education Society, in view of these circumstances, solemnly pledged, several years ago, in reliance upon the liberality of the community, to aid upon the economical principles of the Society, every young man of suitable character in the United States, not otherwise provided for, who should apply for patronage.
4. This pledge must now for the first time fail of being redeemed, UNLESS TIMELY donations be sent to the treasury.

EULOGY ON DR. GODMAN, by Thomas Sewall, M. D. Washington, (D. C.) 1830.

Though the late Dr. Godman had none of the advantages of an early education, and though he died at the age of 32, he was one of the most distinguished scientific men, which our country has ever produced. He indeed fell a victim to his ardor in his favorite pursuits.—From the works of French philosophers he early imbibed a spirit of infidelity; but the death of a pupil led him to reflection, and the consequent study of the New Testament was the means of his thorough conversion to Christianity. His religion ever after appeared to be of the most spiritual and evangelical kind.—His only hope was in the merits and atonement of the Redeemer; this hope cheered him through a life of unusual toil and sickness, and made his death triumphant. Dr. Sewall, by the very faithful and perspicuous manner in which he has developed the religious character of his friend, in the pamphlet before us, has rendered an important service to the medical profession and to the cause of evangelical piety.—*Boston Rec.*

N. Y. MERCANTILE LIBRARY ASSOCIATION.

Since the Library was removed into Clinton Hall, an edifice worthy of the name it bears, 715 volumes, on an average have been drawn from it per day. There are 960 members who may be considered constant readers, and 250 honorary members. The number of new subscribers during the past year is 461. Whole number of volumes, 6000 and upwards. By virtue of a stipulation on the part of the Clinton Hall Association, all the rents of those parts of the building not occupied by the Association, estimated at upwards of \$3000 per annum, will be applied, after the remaining debt for the erection of the building shall have been paid, to the purchase of books for the Library, which will be accessible to the members of both Associations in common. The directors say,—There has been a manifest improvement in the kind of books in demand, although there is yet a greater demand for frivolous works than is creditable to young men who are professedly desirous of becoming accomplished merchants." *Jr. Cm.*

LOTTERIES.

At the late term of the Supreme Court in this County, held by Chief Justice Hosmer—

James Jennings vs. Samuel Sherwood.—Bill in equity, stating that the petitioner was a man of weak understanding, and that the respondent, taking advantage of his weakness, had by promise and persuasion induced him to purchase Lottery Tickets to the amount of near \$6000, from January 7 to July 26, 1830; and on the day last mentioned had procured a note and mortgage for the amount of the loss on the tickets, for the sum of *Two thousand four hundred and sixty four dollars*, praying that said Note and Mortgage be rescinded and adjudged void. The petitioner failed to prove the allegation of the weakness of his understanding, and his petition was negatived.—*Norw'k Gaz.*

GROCERS.

With reference to the movement, which we mentioned last week, was going on among a great number of the principal Grocers in this village to abandon the traffic in ardent Spirits, we understand that the great difficulty is, how to get rid of the stock on hand. A correspondent suggests to us that these liquors should be put up at auction and that a call should be made upon the friends of Temperance to bid each to the number of gallons he is willing to pay for, to be poured out as a sacrifice to the cause of temperance.

If the grocers should resort to this course to dispose of their present stock as a preparatory to winding up their liquor concerns, we fear that the day of jubilee to their troubled consciences is very distant. As to the propriety of thus dividing up the loss to be sustained, among the community we have nothing to say, we suspect however that those who do not fall in with our vinegar recommendation, may as well follow the example of Messrs. Smiths, pour it out—have no one to divide the sacrifice with and no one to share in the honor.—*Rochester Observer.*

SUMMARY.

Suicide.—Mr. Wm. Barth, of this city, committed suicide on the 19th inst., by hanging himself in an outbuilding which he occupied as a bakery. A jury of inquest found a verdict of insanity.

Indian Affairs.—John Ross, principal Chief of the Cherokee Nation, has given official notice to Gov. Gilmer of Georgia, that the Cherokee Nation will, on the 5th of March next, apply to the Supreme Court of the United States for an injunction to restrain the State of Georgia from enforcing her laws within the limits of the Cherokees.

Prosperity of the Sandwich Islands.—Since the American missionaries first visited these islands, their trade has increased 500 per cent.; 146 ships are annually supplied with refreshment. The Gospel has done wonders in civilizing the natives of these islands.

A Theological department has been organized in the Oneida Institute at Whitesboro', and Mr. N. S. S. Beman of Troy, appointed Professor. This is a manual labor school, where the pupils work between three and four hours a day. Its prosperity thus far has been remarkable. Five hundred applicants for admission were necessarily refused the last year.

Mr. Donaldson, a gentleman long connected with the Edinburgh Advertiser, has left property to the amount of £220,000, the whole of which he has destined to be employed in the foundation of an hospital for orphan and destitute children, to be erected in the neighborhood of Edinburgh.

Churches in Philadelphia.—The following, it is believed, is a correct list of the Churches in Philadelphia, viz. Roman Catholic 4; Protestant Episcopal 12; Presbyterian 19; Scots Presbyterian 1; Covenanters 1; Baptists 6; Methodists 10; Friends 6; Free Quakers 1; German Lutheran 4; German Reformed 2; Reformed Dutch 3; Universalists 2; Swedenborgian 1; Moravian 1; Swedish Lutheran 1; Christian 1; Menonists 1; Bible Christian 1; Mariners 2; Jews 1; Unitarian 1; Primitive Methodists 1; African 10. Total 92.—*Phil. Sent.*

A Good Beginning.—An effort to raise fifty thousand dollars for the Western Reserve College, in fulfillment of the condition on which a considerable portion of the N. York subscriptions, is suspended, has been auspiciously commenced. Between nine and ten thousand dollars have been subscribed in three townships in this County, viz. Hudson, Tallmadge, and Aurora. This we call a good beginning.—*Obs. & Tel.*

After the Cherokee, Tasselt, was condemned to be hung, his counsel asked him how he liked the sentence. He answered that he would rather go to his own country and be shot. He was told, that could not be done. Well, then, said he, rather than be hung I will go to Arkansas.—*Geo. Cour.*

Progress of Liberty and Equality.—In the (French) Island of Martinique, the whites are greatly distressed with the French Revolution, because the government has ordered that hereafter all free blacks shall enjoy the privilege of whites, and shall be addressed with the appellation of Mr.

Whitman's Letters to Stuart.—These "Two Letters," then, are a collection of all the stories high and low, from the tea-table gossip to a grog shop slander, which have been bruited against the Orthodox for the last fifteen or twenty years, regularly arranged and digested under different heads, so as to form a convenient book of reference for all the "accusers of the brethren," from my Lord Chief Justice Hale Good, of Vanity Fair, down to Messrs. Jurymen Love Lust and Live Loose.—*Bost. Rec.*

Catholic Threatening.—The New England Review, published at Hartford, says—"We understand that a highly respectable clergyman of this neighborhood,

recently received two anonymous letters threatening his life unless he desisted from farther attacks upon the Popish faith. The author of these letters has been traced out and charged with the offence. He is a Portuguese and has resided in this city some months past. Since the development of the above facts, he has absconded. If Roman Catholics in this country expect to promote the furtherance of their own tenets by threats, they will probably find themselves mistaken. Here the Inquisition has no terrors, and those among us who may have submitted to its authority, will do well to accommodate themselves to argument and good example rather than force and menaces."

Congressional Grog Shops.—The American Spectator says, "Two of these establishments, under the name of Refectories, are kept in our Capitol."

No person could read the speeches without a conviction that these establishments are well patronized. Probably they pay a high rent to the United States Treasury. This will tell well in history, that the government of the United States leased a part of the Capitol for grogeries. Why not have also a gambling room, and a lottery office?

A letter from Rome states, that on the 26th of November, the Pope was supposed to be at the point of death.

ECCLESIASTICAL RECORD.

The Rev. F. L. Hawkes, late assistant Minister in Trinity Church in this city,—and now Professor in Washington College, Hartford,—has been unanimously chosen Rector of St. Stephen's Church, in the city of New York.

On the 12th inst., the Rev. Samuel H. Tolman was installed over the Union Evangelical Church and Society in Merrimack. Sermon by Rev. Dr. Church, of Pelham.

On the 6th inst., Mr. Isaac Knight was ordained over the Congregational Church and Society in Chester, N. H. Sermon by Rev. Isaac Scales.

OBITUARY.—MRS. LUCRETIA BOLLES.

DIED in Litchfield, on the 8th inst. Mrs. Lucretia M. the wife of Mr. Ebenezer W. Bolles, aged 29. In the death of Mrs. B. the bereaved family have sustained an irreparable loss. The church, of which she was a valued and consistent member, and the numerous circle of friends, while they would bow with humble resignation to the stroke of Divine Providence, cannot but deeply feel and mourn the affliction. She was the eldest child of Mr. Charles Lewis, of Fair-Haven, in this state, and came to reside in this place soon after her marriage, in 1822. She became a hopeful subject of renewing grace at 17 years of age, soon after which she united with the First Congregational Church in New Haven. As a child, she was peculiarly dutiful and affectionate; as a wife, and mother of an interesting family of four children, three of whom survive her, she was tenderly devoted, and manifested that both their present and future welfare was the great object of her sincere desires,—and as a member of the church of Christ she deeply felt her covenant obligations and made it the business of her life to fulfil them. From her domestic habits, her own family and intimate friends felt more particularly the influence of her christian example, and enjoyed more fully the privilege of her pious counsel and instruction; but through all her acquaintance, the natural sweetness and amiability of her character, and the consistency of her christian conduct, was highly appreciated. Her last sickness was of short continuance, and of such a nature as to preclude the opportunity of expressing her feelings to any great extent, but sufficient to convince her friends that the christian hope she had cherished was to her departing spirit, "like an anchor sure and steadfast." While her numerous friends mourn under the affliction, they are comforted with the cheering belief that their irreparable loss is to her an eternal gain. "The memory of the just is blessed."

Litchfield Eng

REVIVALS.

THE WORK OF GOD IN TROY.

A friend who left Troy on Thursday of last week, informs us that the work was exceedingly interesting, and seemed more promising at that time than on any previous day. Dr. Griffin had been there, laboring with the blessing of the Lord, but was about to leave. The churches seemed awake and united. Sinners were powerfully awakened. It was a frequent thing for Christians to be called up in the middle of the night to pray with the anxious. Conversions were taking place every day. The morning prayer meetings, at day-break, were attended every day in both Presbyterian churches and the Baptist church.

In Lansingburgh, also, there were indications of approaching good. Morning prayer meetings were begun.

In Albany, the church of which Mr. Kirk is the minister has shared a precious blessing. More than one hundred are said to have been converted there within a few weeks.—*N. Y. Evangelist.*

Extract of a Letter from Troy.—We are permitted to copy the following additional notice of this revival, contained in a letter from a lady in Troy to her friend in this city.

"The attention to religion in this city for some weeks past, has been the most wonderful of any that I, or any one else here, ever witnessed.—Every one is holding up his hands in amazement—for it is without opposition of any kind, or any of those counter-influences and blasphemies, which once prejudiced me against what are called '*Revivals*,' and led me to consider them as much revivals of the kingdom of darkness as the contrary. It has descended like the 'dew of Hermon,' and whole families have been drawn within its blessing simultaneously. It has appeared to me that the way was preparing for such an attention this long time—for with all the faithful preaching we have had for the past year, I could not believe that 'Paul should plant and Apollos water' in vain. There is nothing in all this that can be called *excitement*. The perfect assent of the understanding and judgment, and the absence of every opposition has often reminded me of an expression of Dr. Sprague, on a like occasion, when he said, 'the very cavils of infidelity were awed into silence by the Holy Spirit passing by.' At the bulls and assemblies this winter, many have left the dance to take care of itself, and preferred a seat in our crowded lecture-room where that *stilly silence* of a large assembly reigned, when you can hear a pin fall. It is new to me—and has constrained me to the reflection, 'Behold I work a work which ye shall in no wise believe, tho' a man declare it unto you.' The most influential men of our city, those of highest standing as regards wealth and character, are among the late converts—and many that have hitherto been opposers and scoffers at all goodness on other occasions, are now the foremost in throwing their former gods to the owls and the bats, and saying, 'I have sinned and perverted that which

was right." Our minister, (as are others) is living at the rate of *ten years a week* in all this!—He has labored for it, longed for it, prayed for it, and now the blessing has come with all the marks of its Author. This general interest has continued now for about five weeks. The attention is universal, throughout the city, and in all the churches."

The whole number of Revivals of religion noticed in the last volume of the Recorder, is 210. Of these 14 were in Maine, 21 in New-Hampshire, 38 in Vermont, 18 in Massachusetts, 11 in Connecticut, 1 in Rhode Island, 55 in New York, 5 in New Jersey, 2 in Pennsylvania, 6 in Virginia, 4 in North Carolina, 3 in South Carolina, 2 in Georgia, 1 in Kentucky, 12 in Ohio, 2 in Indiana, 4 in Tennessee, 1 in Alabama, 1 in Michigan, 3 in Nova Scotia, 4 in the East Indies, in France and in Wales. There have probably been several others which escaped our notice. Rec.

RELIGION IN OHIO.—The narrative of the state of religion within the bounds of the Synod of Cincinnati, for the year 1830, says:

We register no deaths among our members. But life from the dead has been given to many souls; upwards of 1000 have been made alive to God, and have by the Spirit hopefully become new creatures in Christ. The infant of ten and the sinner of eighty, have sat down together at the feet of Jesus, clothed, and in their right mind.

TEMPERANCE REVIVALS.

There is evidently a close connexion, says a writer in the *N. Y. Evangelist*, between the temperance reform and revivals of religion, and these two mutually aid each other.

This conclusion is strengthened by an appeal to facts. In Connecticut we learn, from the report of the General Association, that about *one tenth* of the churches in that State had been visited with revivals during the year ending at their last meeting. By the same document we learn that in the *Ecclesiastical County* of Middlesex there are 15 churches, 7 of which, nearly one half, are named as having been visited with revivals the past year. Now this county took the lead in the temperance reformation in that State. During the two years previous to the formation of the Middlesex County Temperance Society, no less than 9 of these 15 churches were visited with revivals. These nine revivals evidently did much to prepare the way for the efficient efforts that were afterwards made to promote the cause of temperance; and in return, the temperance reform evidently exerted a very powerful influence in preparing the way for the revivals that succeeded. With very few exceptions the same persons that supported one of these causes supported the other also; the same persons that opposed the one opposed the other also, and with the same weapons too. During one of the late revivals in that county, about 150 joined the Temperance Society in one parish. And in a number of these seven places visited with revivals the past year, the hopeful converts were ready to join the temperance society without delay.

REVIVALS IN MASS.

From an abstract in the Boston Recorder of the Report of the state of religion in the Essex (Mass.) South Con. of Churches, read at a late meeting we select the following notices of revivals in that part of Massachusetts.

After the reading of the Report, Rev. Mr. Badger of Andover was requested to give some account of the happy Revival with which God has recently blessed the South Church in that town. As this Church is not connected with the Conference, an abstract of Mr. Badger's narrative is given.

Among the particulars enumerated, it was stated that,

"The Churches connected with the Conference were taking measures to support a Sabbath School Missionary in the Valley of the Mississippi; that 12 or 14 young men from this Conference are now pursuing their studies preparatory to the Gospel Ministry; that there are now in the field of God four ordained ministers of the Gospel, one foreign missionary who is at the head of a Theological School in India, and two female missionaries in Burmah, who have been trained up in the Churches connected with this Conference. The Churches are also taking active and efficient means for the repairing of the waste places within their own borders."

Revival at Beverly, Mass.—The Churches which have been blessed with Revivals of religion, are that in Topsfield and the third church in Beverly. The seriousness at Beverly commenced in June last; from 60 to 80 persons, for the most part between the ages of 18 and 25, have been constant attendants of the Inquiry-meeting; most of whom were connected with the Bible Class; and a large proportion of them with the Temperance Society and Sabbath School. There were some younger than 18, and a few older than 40; and a considerable number were heads of families. There have been about 60 hopeful conversions—8 or 10 had cherished hopes previously—37 have made a profession of religion—and several more are expected to unite themselves with the Church at the next communion. During the same period, 14 have been received from other Churches, 12 of them from the First Church (Unitarian) in Beverly—making the whole number of additions, for the year, 51. The work has been characterized by stillness, absence of animal excitement, and deep solemnity. Consequently there has been little open opposition or sneering; the work carrying with it the evidence of its own genuineness, and impressing on all a solemn sense of the presence of the Holy Spirit.

Revival in Topsfield, Mass.—The Church in Topsfield had long been in a state of depression and despondency. For 11 years previous to the present Revival, but 11 persons from the town had made a profession of religion in that Church. Since September last, 41 have been received to the Church by profession; of whom a considerable portion are young men and heads of families. The attention still contin-

ues, is characterized by great solemnity and stillness; and it evidently appears as the work of the Holy Spirit, producing that *faith which worketh by love, and purifieth the heart, and overcometh the world.*

Collateral fruits of Revivals.—The Revival has given a fresh impulse to the Temperance Cause; for 100 have since joined the Society, on the principle of total abstinence. This Society was established in June, 1829, with *see* members; and now numbers 285, of whom 168 are females.

As an evidence of the thoughtful character and beneficial influence of this Revival, it may be mentioned that since September last, 112 sets of Scott's Commentary on the Bible have been purchased in this place. 3-4ths of these were complete sets, the remaining 1-4th, the New Testament only. Two thirds of the whole were taken in the Third Parish; though probably this Parish was as well supplied with this excellent Family Book as any other Parish in New-England. The Baptist Church in Beverly has shared largely in the Revival, having had, it is supposed, the greater number of conversions.

Revival in Andover, Mass.—[The following is an abstract of Rev. Mr. Badger's remarks, alluded to.]

He observed, that the churches of the Andover Association had not, as a body, been formed into a Conference, but they were in a prosperous state. Sabbath Schools were never more flourishing, and the cause of Temperance was steadily advancing. In Lowell, it is believed, there is still a continuance of special divine influence. In the North Parish in Reading there had been more than usual interest the last season. From ten to twenty had attended meetings of inquiry, and a number had indulged the hope of having passed from death unto life. In the West Parish of Methuen, a little church, almost extinct, had been resuscitated and something like twenty added to its communion.

In the South Parish in Andover, a revival of religion commenced about the first of May last, in a remote corner of the Parish, and for a time seemed to be confined to that section of the town. But the little cloud spread, until it covered the whole horizon, and scarcely a neighborhood now remains in the whole Parish, that has not experienced, in a greater or less degree, the blessings of this glorious work. Some of the church had, for some time previous to the commencement of this work, been engaged in special prayer for the outpouring of the Holy Ghost, but many of them were left to be aroused by the anxiety and distress of awakened sinners. The first Sabbath in November, 26 came forward and consecrated themselves, in solemn covenant, unto God. The first Sabbath in January, 33. The whole number added to the church since the commencement of the work is 67—60 by profession and 7 by letter. Of these, 29 were heads of families. Many others who have been the subjects of this work of God, will in due time, it is hoped, make a public profession of their faith in Christ. A more

than usual proportion of the converts were men; and the character and standing in society of those men who had been personally interested in this work, were such as would make them most eminently useful in building up the cause of the Redeemer. The good effects of this work were manifest. In many families, the voice of prayer had for the first time been heard—the Sabbath school had increased in numbers and in interest—five hundred and seventy, old and young, were Sabbath school scholars. The Temperance reformation had held on its way and Christian charities had been multiplied. The contributions at the Monthly Concert had been just double what they were in the same months last year. The work still continued, and present appearances encouraged the hope that many more were yet to be brought into the kingdom of Christ.

WYOMING, Genesee co., N. Y.—A letter from the pastor of the Presbyterian church to a friend in this city, says: [N. Y. Even.

"The work of divine grace has been powerful beyond any thing I ever witnessed in my life hitherto. I believe there have been conversions in every school district in town. The village is entirely transformed. At the time I came to reside in this village, there were but four professors of religion, of any denomination. This state of things remained, with but little alteration, till the revival commenced about the first of September last. Now, in the street in which I live, which is rather the principal one, there is not a house, but has in it a greater or less number of the professed friends of Christ. And probably in the whole village there are not more than six or seven houses that are exceptions to this remark. The whole number that have obtained hopes, among all denominations, it is impossible for me to state. Fifty have already united with the church under my care. The work is still going on."

NEW SHARON, ME. Dec. 28, 1830.—Within about six weeks the merciful God and Saviour has been carrying on a most glorious work of rich grace in this town, it is presumed that not less than one hundred have professed a hope of pardoning grace; and the work appears to be still rapidly progressing and spreading from the centre into almost every corner of the town. —*Zion's Advocate*.

The same paper mentions that interesting revivals are going on in the towns of Vassal-lon, Albion, and China, Me. Elder Washburn of the latter place says, "Many are inquiring the way to Zion. Several in this and the adjoining town of Albion, who had for some time embraced Universal sentiments, have been brought to renounce the same, and embrace the religion of Jesus Christ."—*Id.*

Ithica.—Extract of a letter to the Editor of the W. Recorder, dated Ithica, Jan. 7, 1831:—

Dear Brother—I have a moment's time, to give you an account of our second sacramental week. The Lord poured out his spirit, as I mentioned to you in my last, on the first sacramental Sabbath, and numbers were hopefully

born again. In the course of that week there were about seventy who indulged a hope in the blessed Redeemer. On the last Sabbath, or second passover, there were forty-five more added to the church. The blessed work still goes on, and we pray God that it may continue till the dawn of the predicted glorious day.

Your's &c.

WM. WISNER.

OBITUARY.

CHARLES LATHROP, ESQ.

Died, at Norwich, on the 17th inst. Charles Lathrop, Esq. aged 61. His health and strength had failed him for several years, yet he persevered in performing the duties that devolved upon him with patience and resignation, principles which marked and governed all his conduct. He lived like one who felt that "the time is short." He set his house in order, closed all his worldly concerns, and while sitting in his chair, after giving some directions to an amanuensis, he reclined his head upon his shoulder, and gently fell asleep.

Mr. Lathrop was a man of liberal education. Formerly a practising attorney, and for many years past clerk of the courts for New London county; and such were his unoffending manners, his correctness in business and unbending integrity, that in all the political changes and competition for office, the spirit of reform dared never assail him. But he was valued most as a Christian, and the Church of which he was an officer will feel deeply his loss. He was much engaged in Sabbath schools as long as he was able to do any thing,—and for many years before the late revival in Norwich, the active duties of religion were maintained by him.—Although naturally diffident and humble in his sense of his attainments in the Christian life, yet he with one or two others was greatly instrumental in keeping alive even the form of godliness. His devotion to the cause of his Lord and Master, was exemplified when he was called to part with a beloved daughter, Mrs. Winslow, now a missionary at Ceylon. He gave her up forever with cheerfulness, considering his children as he did himself, not his own—"bought with a price; not with corruptible things as silver and gold, but with the precious blood of Christ." Through this redemption in which he trusted, we believe he has gone to inherit a mansion prepared for him in heaven.

In this city, on the 13th inst. Leverett, youngest child of the late Mr. Leverett Pardee, aged 4; on the 14th inst. Sarah Jane, daughter of Mr. Lewis Hotchkiss, aged 2 years; on the 13th inst. a child of Mr. Jacob Brown, aged 4 months; on the 19th Mr. William Barth, aged 41; same day a child of Mr. George Lewis, aged 11 months.

At Northford, on the 13th inst. Capt. Ruben Augur, aged 43. He had been delirious for nearly two years past.

At West Springfield, Agawam parish, Nov. 25th Mrs. Mary Ann, wife of the Rev. Reuben S. Hazen, in the 20th year of her age. Mrs. H. was the second daughter of the Rev. Luke Wood, formerly of Waverbury, Con.

POETRY.

From the Norwich Courier.

ON THE DEATH OF MISS EMILY B*****.

[BY REQUEST.]

"Oh, Death! where is thy sting?"

Hush! tread softly—we are near the couch.
Of death—the death of youth and beauty. Pale
And calm she lies, like the sweet flower of spring,
Pallid, mid storms, and waiting for a fierce
Rough blast to break the stem, and on its wings
To bear the tender bud to some fair land,
Where skies are more serene—the home of flowers.
List! do not we hear sweet angel voices
Whispering around, and joying that she soon
Will be an angel—soon will triumph—soon
Will join their throng, and pour her richest notes
Of praise with them, before the Most High God.
Look! her eye is lit with more than earthly fire;
It kindles into raptures, and as she
Draws near the gloom of death, the light of Heaven
Disperses the darkness. Now with seraph-voice,
The last sweet words of youthful piety,
Just on the threshold of eternity, she cries—
"How happy is my soul!"

Be this my study: that when I shall come
To this last scene of life, this birth-place of the soul,
'My end may be like hers!' T.

PREMIUM OFFERED

For the best Authentic Narrative Tract.

A friend of the American Tract Society, believing that truth in no form is more likely to arrest the attention, or gain access to the heart, than in the faithful record of the operations of Divine grace; and that, in this day of the outpouring of the Holy Spirit, many such examples have occurred, which ought to be recorded to the praise of God and for the spiritual benefit of thousands who are perishing in sin—hereby offers a premium of \$50 for the best Evangelical authentic Narrative Tract, that shall, in the most striking and impressive manner illustrate the operations of the Holy Spirit in the conviction, conversion or sanctification of men. The premium to be awarded by the Rev. James Milnor, D. D. Rev. John Knox, D. D. Rev. John Woodbridge, D. D. of New-York; and each manuscript to be at the disposal of the Committee of the American Tract Society, in case they shall desire to publish the same. The manuscripts should each be accompanied by a sealed envelope containing the name of the writer, and will be received until April 1, 1831. They may be addressed to the undersigned, or committed to the care of Mr. A. Russell, No. 23 Cornhill, Boston; or Rev. Joel T. Benedict, corner of Fourth and Arch-streets, Philadelphia.

Those Clergymen or others, whom God has made acquainted with examples of his distinguishing mercy and grace, are earnestly requested to communicate them, whether with reference to obtaining the premium or otherwise. WILLIAM A. HALLOCK,
No. 144 Nassau-street, New-York.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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PREMIUM OFFERED.

The individual who offers this premium believes, that the obligation, which is involved in a profession of the Religion of Christ, to live supremely for the advancement of his kingdom in the world, is not properly understood and felt: that those Divine declarations, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—"If any man have not the Spirit of Christ, he is none of His," (1 Cor. 6: 17, 19, 20. Rom. 8: 9. Gal. 4: 6.) are not made, as they should be, the rule of Christian conduct, and the test of Christian character. He deems it therefore of great importance that something should be written, that will show every professor of religion in what relation he stands to the Lord Jesus Christ and the World for which he died.

With this view, he offers a premium of Fifty dollars for the best Tract, showing in a clear and persuasive manner, the obligations devolving on all professors of religion to make efforts and sacrifices for the salvation of men, and in what manner they must be discharged to evince a real union with Christ. The premium to be awarded by Rev. Thomas H. Skinner, D. D. of Philadelphia; Rev. Charles P. M'Ilvaine, of Brooklyn; and Rev. William Patton, and Arthur Tappan, Esq. of New-York. The manuscripts should each be accompanied by a sealed envelope containing the name of the writer; and will be received until April 1, 1831. They may be addressed to the undersigned, or committed to the care of Rev. Joel T. Benedict, corner of Fourth and Arch-streets, Philadelphia; or of Mr. A. Russell, No. 23 Cornhill, Boston.

WILLIAM A. HALLOCK,
No. 144 Nassau-street, New-York.

A CARD.

The subscriber wishes to acknowledge the receipt of fifteen dollars, contributed by the members of the Church and Society of which he is pastor, for the purpose of constituting him a life member of the Fairfield Co. Education Society. D. JONES.

Monroe, January 24th, 1831.

The following contributions to the Treasury of the New-Haven Female Greek Association, have been received since our last report.

From a friend in Kingston, Upper Canada, by R. S. Baldwin, Esq.	\$30, 00
" Sundry persons in this city, by Mrs. Whitney.	14, 00
" The Young Men's Benevolent Society in this city, by Mr. Truman.	100, 00
" Mr. Amos Preston, by Deac. Whiting	2, 00
L. A. DAGGETT, Treasurer.	\$166, 00

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 27, 1831.

John B. Fleetwood, Timothy Everett, H. R. Seymour, Wm. Williams, E. Ensign, Thos. W. Lord, Rev. D. W. Lathrop, E. A. Lord, Henry Dane, Rev. E. Wise, John Larew, Andrew Benedict, John Elliott, Steuben Helmer, E. Hunt, Henry Clark.